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Navobakhsh Sultan of Mumtoz Literature Treasury

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ANNOTATION

The great thinker of the East Alisher Navoi is unparalleled in the field of art. He is a unique person not only in art, but also in his efforts for the welfare of society. Navoi's eloquence and attention to words are unparalleled. Navoi's creative heritage is socio-political, moral-educational and scientific-philosophical. That's what this article is about.

KEYWORDS: Navoi, "Khamsa", "Hayrat ul-abrор", "Layli and Majnun", "Farhod and Shirin", "Devoni Foni", "Mahbub ul-qulub", science, words, hazrat.

Introduction

At the beginning of our speech, it is worth remembering that eighteen thousand worlds appeared from God's single words "Be", that is, "Yaral". After that, the creator of the two worlds created man as "the gem" among all creations. From this we can understand that the word appeared even before the creation of the total creatures.

*So 'z kelib avvalu jahon so 'ngra,
Ne jahon, kavn ila makon so 'ngra.. [3, 76-89].*

The creation of the world is a miracle in itself, and there are countless other wonders that fill this world. Such a magical, powerful word capable of conveying worldly meanings. An eye was given to see the beauty of the material world, a heart was given to feel things that cannot be seen with the naked eye, and a word was created so that a person could share what he saw and felt with others.

Alisher Navoi, who was able to skillfully feed his brush with the power and strength of words and became famous among all Turkic peoples, not only Turks, but also among the people of science, with his immortal creative heritage. Hazrat is a person who understands the wide range of possibilities of words:

*Ey so 'z ne balo ajab guharsen,
Guhar neki bahru mavjarsen,
Aytib sovumas tarona sen sen,
Olib qurumas xizona sen-sen. [2, 4].*

The composition of Alisher Navoi's memoirs: "Khamsat ul-mutahayirin", "Holoti Sayyid Hasan Ardasher" and "Holoti Pahlavon Muhammad" has various features, and the colorful use of synonyms is of particular importance in it. Navoi's teachers and contemporaries, Jami, Pahlavon Muhammad, Sayyid Hasan Ardasher, skillfully interpreted the sutras and syrats of Navoi's teachers and contemporaries. As a result, not only Navoi's ability to use words, but also the versatility of the vocabulary of the old Uzbek literary language, the reader will have the opportunity to fully imagine.

Alisher Navoi devoted his whole life to human happiness, welfare of society and peace of the country. Taking a pen in his hand, he spoke about the honor and responsibility of humanity. The poet fought against the injustice and injustice of his time, exposed the abuse and greed of the officials, took the weak and needy people under his protection. No war of aggression was waged against any country during the tenure of Alisher Navoi. Amirul Kabir Alisher Navoi is known as a true patron of culture and art. In his work, striving to correctly solve social and political issues, treating all social strata in society, every people, in the same way, not discriminating against anyone, and paying special attention to the construction of public buildings that serve the interests of all began to come to the fore.

As a child, Navoi was closely acquainted with the works of poets like Hafiz and Saadi.

*Kichik erkonomda kelib qoshima,
Ulug‘ muddaolar soldiz boshima.* [4, 38].

- he said, after reading "Khamsa" epics, he intends to write "Khamsa" at that moment and finishes writing the perfect five. The poet sees in the main characters of each epic in "Khamsa" his close people who live around him in material life and as if talks to them through the work. Nizamiddin Mir Alisher Navoi advises Shah Gharib Mirza in the epic "Hayrat ul-Abror" and Sultan Masud Mirza in the epic "Layli wa Majnun". That is, in "Khamsa" he creates artistic representations of these princes. The image of Shirin in the epic "Farhad and Shirin" is also a beautiful person in every way. His spiritual world and the environment that surrounds him are suitable for Farhad, beautiful and at a high level. On the example of these two artistic symbols, the poet created the image of perfect people who can serve as an example both for his time and for all times after him. According to Alloma, this knowledge has brought people to the level of perfection. Speaking about Farhad's youth, the poet praised his passion for science:

*O‘qub o‘tmak, uqib o‘tmak shiori,
Qolib yodida sahfa-sahfa bori...* [1, 42].

- he says. In "Hayrat ul-Abror" he interprets the letters in the word "science" as sun, moon, day. In the eyes of the poet, it means that knowledge consists only of light. Science can illuminate the night of ignorance.

In the epic "Hayrat ul-Abror", Navoi praises God, describes the Prophet's tariff and his views on the world and the universe, man and nature, glorifies man, who is the most honorable among the creatures created by God. It also glorifies the entire existence created for man. Pay attention to this rubai, which has been ingrained in our

hearts since childhood, that is, from school days:

*G‘urbatda g‘arib shodmon bo ‘lmas emish,
El anga shafiqu mehrribon bo ‘lmas emish.
Oltin qafas ichra gar qizil gul bitsa,*

Bulbulga tikondek oshyon bo 'lmas emish.

It should also be mentioned that Navoi greatly praises the word and its magic, describing its power of influence, and the word plays a very important role in the spiritual maturity of a person. He says that the difference between a person and all living creatures is because of words. Indeed, the power of words is incomparable. It is true that one good word can change a person's life completely, but on the other hand, it is true that malicious, illegitimate, insidious words have a narrow scope of thinking, a fragile will, and influence people's psyche and lead them to the edge of the cliff.

In addition, moral values: modesty, loyalty, generosity, and honesty are expressed in "Khamsa". The first chapter of "Hayrat ul-Abror" is dedicated to the definition of "Bismillah" and the specific meaning of each letter in "Bismillah". Many researchers have pointed out that this chapter is relevant not only for "Hayrat ul-Abror" but also for "Khamsa" in general, and the chapter itself has been analyzed. At the end of the description of "Bismillah", the poet says that he is traveling to "Vahdat Makhzan" according to his own self, not to be sad about the good or bad of the road, and to go on the road saying "Bismillah":

"Yo 'l yomonu yaxshisidan yema g 'am,
"Bismillah" degilu, qo 'ygil qadam"

Navoi devotes the sixth article of the epic "Hayrat ul-Abror" directly to adab, modesty and modesty, and writes that it is not a career for the people, but adab with modesty is an honor.

The first chapter of the saga "Farhad and Shirin" is untitled and begins with an appeal to Allah. The first verse is in Arabic, and the whole chapter is devoted to its meaning.

Bihandika fathu abvobul maoniy,
Nasib et ko 'ngluma fath o 'lmak oni..

The first chapter of the epic "Layli and Majnun" is in accordance with tradition in the spirit of praise and appeal to God, in which the poet praises God's power, infinite justice, grace and mercy.

The internal structure of the chapter is divided into several parts. In the first part, Alisher Navoi emphasizes God's works through the exclamation "ey".

The first chapter of "Saba'i Sayyor" is dedicated to the description of God's power and more emphasis is placed on the number seven, and the philosophy of the unity of existence is put forward. The poet begins his speech in praise of God with the stanza saying that the language of mankind is lol, after all, you gave language to man and language to language:

Ey siposing demakda el tili lol,
Elga til sendin o 'ldi tilga maqol. [9]

Love is one of the most important themes in Alisher Navoi's work. One of the conditions of humanity is knowledge, and the other is loyalty to love:

*Yorki bor, anda vafo bordir,
Umr begin, yori vafodordir.*

The poet expresses the concept of love very broadly. In his eyes, love can be for people, parents, friends, and profession. But its origin and essence should be purity. Alisher Navoi held poetry and poetry in high regard.

He did not stop writing poetry even during his tenure as a state official. On the contrary, high feelings about the prospects of the people were written on the basis of his poems.

Let's take Navoi's famous ghazal, which begins with the verse "Pariyzodeki, mushkin zulfi jonim mustandam etimish". According to the interpretation of master literary critic A. Rustamov, it is about mystical love. Let's pay attention to the following verse of the ghazal from this point of view:

*Chekarga ishq otashgohiga devona ko 'nglumni,
Qazo har bir sharar torinibir o 'tluq kamand et mish.*

In this verse, the word love means to seek the image of the Creator, to embrace it. The fact that the ghazal Navoi was written in his old age also testifies to this. [6].

Alisher Navoi, thinking about love in "Mahbub ul-Qulub", divides it into three types: the first is the love of the public. The poet describes her as "the highest rank of this part is a sharia marriage, it is sunnah and permissible for all people." At present, many people understand the feeling of love in this status.

The second is the love of characteristics. He says that it is "putting a pure eye on a pure face with a pure look, and moving a pure heart with a pure face." This feeling is close to the concept called "platonic love" in European literature, and nowadays it is as rare as the seed of an ango. Finally, the third is "I am a lover of the faithful, they are the ones who are separated from the means of the realization of the truth to the community and are defeated." Navoi went through all three stages of love

While studying Navoi's work, we will pay attention to similes, poetic allusions, poetic arts, and poetic genres in the poet's work. "Farhod and Shirin", "Layli and Majnun", which occupy an important place in Navoi's work, are still read with love. The lyrical heroes of this work are not only the heroes of the work in Navoi's work, but also used as talmeh in his masterpiece ghazals. Through this, the poet used to explain that the lover's love for his lover is stronger than Farhad and Shirin, Layli and Majnun. In Navoi's works, Farhad and Majnun talmehs mean the lover and his condition is perfect in them, while Shirin and Layli are used as the beauty and beauty of the lover in them. [5, 165].

Navoi not only contributed to the development of the Turkish language by creating masterpieces, but also enriched its development theoretically. In addition to showing all the possibilities of the Turkish language, Navoi also knew Arabic and Persian perfectly and wrote wonderful works in them. We can cite the work "Muhokamat ul-lughatayn" as an example. In his work, he proved that the Turkish language has rich and wide possibilities. Alisher Navoi showed the capabilities of the Turkish language in a descriptive, comparative and analytical way. Navoi clarifies this approach by quoting 100 Turkish words as an explanation. He explains some of the words with poetic examples, and shows that the concepts and meanings he expresses are not in Persian, and one has to use complex words or phrases to express this concept. Comparing the two languages, Navoi thinks about the absence of some concepts in the Turkish language in the Sart (Perso-Tajik) language, which creates a cultural gap:

- And between the eyes and eyebrows of Khobs, they call it a forehead, there is no name for this part in Persian.
- And in the definition of "husn", my dear friend, the Turks put horses, but they don't.

- There is another ado that they add "ch, i" or "chi" at the end of some alphabets, either to express their position, profession, or profession; not in Persian, but they also speak Turkish. ... But there is this term in the craft of birds, but it is not in the word sort, as in the digger and the reader and the crane and the deer and the warbler. And most of these people speak Turkish. [7, 105].

After justifying the richness of the Uzbek language and its great potential in his work "Muhokamat ul-lughatayn", Navoi addressed the poets and said: "After that, the universality of the Turkish language has been proven with many evidences, and I felt that the potential and talents that have arisen among this people would not have been revealed by their own language, and they would not have been asked to work." And if both of them had the ability to speak with a language, they would say more in their own language and less in another language. And if they exaggerate, both of them would say the same thing. I can't allow this possibility, the good people of the Turkish nation recite poems in a crazy sort of language and they don't say it in Turkish language at all, maybe they can't say much...". [11].

In order to completely free the mother tongue from the body of the Persians, Navoi waged a fierce struggle against the poets who insulted and despised the mother tongue. He sharply rejected the traditions of the Arabic language in science and the Persian-Tajik language in fiction, demonstrated the richness of his native language, and the possibilities of artistic and stylistic tools.

"Devoni Foni" containing twelve thousand verses of the poet's Persian poems, concise Arabic texts that appear in almost every work clearly show this. At his request, Alisher Navoi was appointed as a housekeeper in the household of the famous Khoja Abdulla Ansari in Herat. Until the end of his life, Hazrat Abdulla Ansari did not get tired of beautifying his tomb. At the same time, he did not give up his creativity. Navoi's work is a perfect example of high artistic expression of advanced ideas of humanism and nationalism. No matter how diverse problems are artistically embodied in the colorful and rich images of the poet's works, no matter how deep the ideological and aesthetic content is expressed, some new aspects of Navoi's humanism are reflected in them, the poet's ideal about man, spiritual and moral requirements are reflected. According to the previous years, knowing that honest work is one of the noble qualities of a person, in "Khamsa" he encourages people to work, to complete work carefully and on time, he highly appreciates the role of work in personal life, saying that "beauty comes to a person by carrying burdens", he states the conclusion that work brings perfection and beautifies a person, and he was able to live his whole life in accordance with this understanding, and was able to kill the stubborn pride inside him. is a hardworking person in the sense.

The work of the poet "Mahbub ul-Qulub", which he finished writing at the end of 1500, became his last work. This work ended the 60-year life of the poet and thinker, who saw the bitterness of the world, sometimes found happiness, sometimes unhappiness.

Thanks to Navoi's genius, the Turkic peoples living in different parts of the world were praised in the history of mankind, and the spiritual heritage of the nation took a firm place in the world treasury. Understanding Navoi in Uzbekistan has risen to the level of state policy. In this sense, the international scientific conference "Alisher Navoi and the 21st century" is traditionally held at our university every year. In addition, it is no coincidence that many studies are being conducted on Hazrat Alisher Navoi's work.

If we take a look at the history of literature, in determining the level of the language or literature of each nation, it is evaluated against certain individuals. Such artists will never die as long as there is literature. Along with the artistic images they created, they live on. Today, it is almost customary to look at Navoi's works. Navoi truly loved his nation and its language. It is no exaggeration to say that his poetry and dozens of scientific works were an expression of this love. That's why Navoi is remembered and his blessed work will never be forgotten.

A real, perfect person, who is at the center of Navoi's creativity and activity, is the basis for them, his happiness, the question of duty, the idea of humanity in a broad sense will remain an unparalleled legacy for us and our future generations. In conclusion, we should say that the great thinker is living with us through the ages and showing his commitment to eternity. Feeling from the bottom of his heart how great is freedom and freedom, the soil of the motherland, he considers it a true happiness to serve for the happiness of this country. The rich spiritual heritage left by our great ancestors is very important in the formation of such highly spiritual generations.

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